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SERMON

Preached at the Funeral of

Richard Herbert, Esq;

Of *Oakly-Park* in the Parish of

B R O M F I E L D,

And C O U N T Y of

SALOP.

March 25. 1676.

By J. S. M. A. and Vicar of *Bromfield*.

L O N D O N,

Printed for J. Magnes, and R. Bentley, at the Post-
Office in *Russel-street*. 1676.

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Preached at the Funeral of

Richard Herbert, Esq;

Of Oak-Park, in the Parish of

BROMFIELD,

And COUNTY of

SALOP

MARCH 22. 1870.

By J. S. M. and Victor G. Brough.

Printed for J. Alcock and T. Widdowson, at the
Office in Rotherhithe, 1870.



REV. 14. 13.

And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.



HAD Man continued as he was made, Innocent without Sin, he might have been what his Maker would have had him to be, Immortal without death; for God created him to be Immortal, and to be an Image of his own Eternity; he made not Death, neither hath he pleasure in the destruction of the living; but death came into the world through the envy of the Devil, and the disobedience of man: had it not been for this, we should have been like so many *Enoch's*, and have passed from Earth to Heaven, not by death, but by a Translation; But because we sin'd, God sentenced us all to Die, and to return to the Dust, out

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of

of which we were first taken. It was Sin that made the first gap whereby death entred into the world; death entred by sin, and so death hath passed upon all men, for that all have sinned. The Noble, the Honourable, and the Rich, they sin like other men, and therefore they die like other men; neither Riches, nor Honours, neither Profit, nor Pleasure, neither Favour, nor Friends can exempt them from it, Heavens decree is past, that all that sin must die, and there is no appeal; hence death is called in Scripture, *the way of all flesh*, and *the way of all the earth*: all must go this way, though not at the same time, nor after the same manner; some go suddenly, others by degrees, not one half of the world arrives to the natural age of man, *threescore years and ten*; and those that do, their bodies become their burthens, and their years then but labour and sorrow: *Man that is born of a woman* (saith Job) *is of few daies, and full of trouble; he cometh forth as a flower and is cut down, he fleeth as a shadow, and continueth not; he dieth, and wasteth away, he giveth up the Ghost, and where is he?* This is the startling and amazing question that troubles the greater part of man-kind, namely, what will become of them after death? Some are ready to cry out with the Heathen, I have lived in doubt, I die in fear, and I know not whither I am going: Others that are taken up with the profits and pleasures, and other enjoyments of this world, dream of enjoying the like in another; like the *Mahometan's*, who believe that after death they shall live again to enjoy large estates, stately houses, curious gardens, beautiful women,

women, and the like : Others that live like Brutes, think they must die like them too, perish and come to nothing. But we that have learned Christ better, are assured that there shall be a life after death, unto which all shall rise, some to go on the right hand into joy and happiness, others on the left into woe and misery.

They that die in their sins shall be accursed; they that die in the Lord shall be blessed : So the voice from Heaven bid St. John write, *blessed are the dead which die in the Lord, from henceforth ; yea saith the Spirit, they may rest from their labours, and their works do follow them.*

That John should hear a Voice from Heaven, may be believed without any wonder, if we do but remember that he was a special Favorite of Heaven : he is dignified with the title of, *The Disciple whom Jesus loved ;* he had the honour to be still next his Master, and to lean on his bosom, a sign that he had greater favour and familiarity with him than the rest ; he was one of the three that were admitted to Mount Tabor at the glorious Transfiguration of Christ, where he saw *his face shine as the Sun,* and his *rayment white as the light ;* and where he heard a voice out of a bright cloud that overshadowed him and the rest, saying, *This is my beloved Son in whom I am well pleased, hear ye him :* he was the person to whose care Christ commended his Mother the Blessed Virgin Mary, for by his last Will and Testament made upon the Cross (where there were witness enough by) he appointed him to be her Guardian, whereupon he took her into his own

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house,

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house, and made her a principal part of his charge and care: He being then so greatly beloved of Christ, it was no wonder that he had some Heavenly Secrets revealed unto him; and so it was, for being in the Spirit, or a spiritual rapture, extasie, or transportation, he *heard a voice from Heaven*, of which voice I may truly say what the *Jews* out of flattery blasphemously said of the Voice of *Herod* when he made an Oration unto them, *It is the voice of a God and not of a man*: Or if it were the voice of a man, it was the voice of Christ the Son of God as well as the Son of man; it was *a voice from Heaven*, and therefore the more to be regarded, for when Heaven speaks, it is fit that the Earth should hear; there never yet came any voice from Heaven but it concerned the Earth to hear it: A voice from Heaven was heard by *Moses* on the Mount, and it was to confirm the Law, and establish our Faith in God the Creator. A voice from Heaven was heard by *Peter, James*, and *John* at the Transfiguration, and it was to confirm the Gospel, and establish our Faith in Christ the Redeemer. A voice or sound from Heaven was heard by all the Apostles on the day of *Pentecost*, and it was to confirm our Faith in the Holy Ghost the Comforter. A voice from Heaven was heard by *Peter* in his Vision, and it was to confirm our Faith in the Holy Catholick Church. A voice from Heaven was heard by *John* in this place, and it was to confirm our Faith concerning the life everlasting, and the blessedness of those that die in the Lord; it was a sweet, comfortable, reviving voice, it made amends for

for the sad cry of that voice we hear of, *Isai. 40. 6.*
All flesh is grass, and all the goodliness thereof as the
flower of the field; the grass withereth, the flower fa-
deth, because the Spirit of the Lord bloweth upon it,
surely the people is grass: Whereas the voice heard
 by *Isaiah* the Prophet struck all the living dead; the
 voice heard by *John* the Evangelist makes all the
 dead in the Lord alive and blessed: This voice con-
 firms Christs promise, and our assurance of blessed-
 ness in the Life to come. He promises us, that if we
 will hear his voice, believe in him, and repent of
 our sins, we shall have Life eternal, and never come
 into condemnation, but pass from death to life; and
 to assure us he will be as good as his promise, he sent
 this voice from Heaven to tell us, that they that die
 in the Lord shall live again, and be Blessed for ever.
 This Heavenly truth is ever to be remembred, and
 therefore the voice bid *John* commit it to wri-
 ting; *Write* say's the voice, *blessed are the dead which*
die in the Lord; a sentence worthy to be writ by
 an Angel in letters of Gold never to be Obliterated,
 but to remain legible to all succeeding Generati-
 ons, that all may read, understand, and receive com-
 fort. The voice from Heaven commanded *John* to
Write: How then dare any Papist say, that the
 Evangelists and Apostles had no command from
 God to write their Gospels and Epistles, but that
 they wrote upon the intreaty of some Friends, or
 some emergent occasions? when *St. Paul* saith, *All*
Scripture is given by inspiration of God; and *St. Pe-*
ter, That Prophecy came not by the will of man, but
 Holy men of God spake as they were moved by the
 Holy

Holy Ghost. And *St. John*, That the voice commanded him to *Write*, and telling him what he should write, namely, *Blessed are the dead which die in the Lord, &c. Blessed are the dead which die in the Lord.*

Blessedness is a thing that every man naturally desires and seeks after ; but in determining what it is, and wherein it consists , there is a great dispute , some placing it in pleasure, some in honour, some in riches, some in knowledge, some in verue. *St. Austin's* Observation out of *Varro* is well known, that there are between two and three hundred several Opinions concerning the Sovereign Good , in the enjoyment of which Blessedness consists. But among *Christians* it is agreed upon as an unquestionable truth , that the supream Good which alone can make men blessed, is God , and that he may be enjoyed both in this life and the life to come. The present enjoyment of him here in this life is termed the blessedness of the way, the blessedness of expectation, the blessedness of Grace : the Future enjoyment of him hereafter in the life to come is termed the blessedness of the country, the blessedness of fruition, the blessedness of glory. The blessedness of this life is so imperfect, that it is scarce to be termed Blessedness , we being so compassed about with sin and temptation, trouble and sorrow. No man is truly happy before death , for that is the passage to a blessed life. Though death be called an enemy, and a terrible thing , yea of all terrible things the most terrible, yet this is but in respect of Nature ; for to men in the state of Grace, it is but

a rest from their Labours, and an entrance into Blessedness. But if this be so, that the dead are the only Blessed, Why say some, do we not die that we may be Blessed? like as *Scipio* hearing his Father tell of these Glories the Soul enjoys in immortality, say'd, why do I tarry thus long upon earth? why do not I hasten to die? No, death is to be waited, not hastened: They that hasten their own death to avoid shame with *Achitophel*, or to fly the terror of a guilty conscience with *Judas*, or to prevent an intended villany with *Pelagia*, or to be thought valorous with *Rass*, or to gain immortality with *Caio Ulicensis*, and some others, who hearing of the immortality of the Soul, made-away themselves to go the sooner to that Immortality; they that hasten their dissolution, and prevent Nature, are guilty of self-murder, die in their sins, and are therefore Accursed. It is not sayd, Blessed are all that die; no, it is far otherwise, for they that die in their sins shall loose the vision and fruition of Almighty God, the society of Angels and Saints, the joyes and pleasures of Heaven, and they shall be cast into Hell the place of darkness, torment, and woe, there to suffer unquenchable flames, a worm never dying, that is to say, the perpetual guilt of a tormenting conscience, binding in chains of misery, conversing with Devils, weeping, and howling, and gnashing of teeth to all Eternity, but *blessed are the dead which die in the Lord*. And if the dead are Blessed, then it follows that they are in being; *Non-entis nulla est affectio*, that which hath no being hath no property, but the dead have this property, that they are Blessed,

sed, therefore they must needs be alive again, dead they may be to the world, but alive to God, for he is not a God of the dead but of the living, for all live unto him, *Luke 20. 38.* Hence we may likewise gather something to verifie that saying of the Apostle, *Death is swallowed up in Victory*, for being there can be no felicity where death hath a victory, the dead's being blessed shews they have got a conquest and victory over death, and therefore *thanks be given to God which giveth us the victory through our Lord Jesus Christ.* But here a doubt ariseth, What is meant by dying in the Lord? Some render the Original *ἐν κυρίῳ*, for the Lord: So *Beza*, *Domini causa vel propter Dominum*, in the Lords cause, or for the Lord. *Mede* renders it as *Beza* does, saying the Greek particle *ἐν* denotes the cause for which they died, namely for the Lord and his cause; but so Martyrs only are blessed. That Martyrs are blessed is a truth sure and certain, for our Saviour himself saith, *He that loseth his life for my sake*, and the Gospels, *shall find it.* But though Martyrs have a certain and a great share in this blessedness, and though their Crowns may be deck'd with richer Jewels than other mens; yet others may have Crowns, and a proportionable share of Glory as well as they.

And therefore others do fitly render it as we do, *In the Lord*, understanding it not only of Martyrs, but likewise of all others that die in the Faith and Fear of God. They may be said to *die in the Lord* that die willingly, chearfully resigning their Souls to God that gave them, and freely parting with the world,

world, and that die penitently in the act of contrition, as *St. Austin* is said to do; breathing out his last gasp with a sigh for his sins; and that die devoutly, calling upon the Lord for mercy and forgiveness; and that die charitably, forgiving all the world, after the example of Christ, and his Proto-martyr *St. Stephen*; and that die peaceably, having made peace with God, and the world, and their own consciences; they that depart this life with a willing resignation of themselves with repentance, faith, prayer, charity, and peace, may be said to *die in the Lord*, and be concluded *blest*. But if we desire to *die in the Lord*, as all good Christians should do, we must resolve to live in the Lord, for they that do not live in the Lord, are not likely to *die in the Lord*. We must not live the life of the wicked, and then think to be saved with *Balaam's* wish, *Let me die the death of the Righteous, and let my last end be like his*: No, if we will die the death of the righteous, we must live the life of the righteous. We must live then in the Faith and Fear of God, in repentance and obedience, piety and devotion, love and charity, and so shall we *die in the Lord*, and be *blest*; *For blest are the dead which die in the Lord, from henceforth*. And this denotes the time when their blessedness begins, 'tis *now*, *from henceforth*. Some refer this to the time of the former Vision of *John*, as a consolation to those that should suffer the persecution fore-told therein, for it was revealed to him in a Vision, that a great Tryal should befall the Christians in the time of *Dioclesian* the cruel Tyrant, and that their persecutions should be so fore, that they

were happiest who died soonest, that within a while should be taken out of this life from doing their part in the *evil to come*, that should die quickly, or within a short time, thereby to avoid such cruel storms and persecutions, and to enjoy their reward of peace and bliss. Others refer it to the Resurrection, and the day of Judgment, the time when those that die in the Lord shall be raised to a *blessed life*, the time spoken of, *Rev. 11. 18.* when he shall give the reward unto his Servants the Prophets, and to the Saints, and to them that fear his Name, Small and Great.

Others refer it to the hour of death; as if the sense were this, that they that die in the Lord, from the time of their death, from that very instant they are blessed; they no sooner loose a temporal life, but they find an eternal one: So soon as *Lazarus* died, his Soul was carried by Angels into *Abraham's* bosom. The same day that the Penitent Thief expired on the Cross, the same day was he with *Christ* in *Paradise*. Pious Souls when once they are absent from the body, they are quickly present with the Lord; when once they depart, they are blessed from henceforth: And of this we are further assured, as by the voice from Heaven, so by the Spirit of God it is so, *Tea saith the Spirit.* Let Heathens and Hereticks deny or doubt the Immortality of the Soul, the Resurrection of the Body, and the blessedness of the dead, because they know no better; and let wicked and ungodly men deny these things because they live no better, for they fancy them not to be because they would not have them to be, their guilty consciences telling them that if such things be,

it will be ill with them: Let such I say think or speak what they will; still we are to conclude that they are cursed who die in their sins, and that they are *blessed that die in the Lord*, *Yea saith the Spirit*, so it is; for the Spirit saith so in divers places of Scripture, telling us that the death of good men that *die in the Lord* is precious in his sight, that there is *hope in their end*, that all tears shall be wiped from their eyes, that they shall enter into joy, that there is a *Crown of righteousness laid up for them*, that they shall *be with Christ*, that they shall *rest from their Labours*, and that their *works shall follow them*. And herein their Blessedness consists, viz. in a relaxation of their *Labours*, and a retribution of their *Works*; in that they have *Rest* and Recompence; in that they are discharged of their *Work*, and for their *Work*; in that they are freed from it, and pay'd well for it.

They rest from their Labours. We are all born in, and to Labour; we are born by our Mothers Labour, and we live by our own. This Life is made up of care and toyl, pains and pain, trouble and sorrow. They that are Poor labour for maintenance, and are fain in the sweat of their brow to eat their Bread all the days of their life: And they that are Rich and have plenty, seldom say they have enough, but still Labour for more; their endeavour to get, care to keep, avarice to increase, fear to loose their Riches, these torment them and disturb their happiness as well as repose. They that are under a Cloud labour to get from it, and appear something in the World; and they on whom Fortune shines, and Honours sparkles, they labour for greater Lustre. They that are Low labour to look up; and they that are

High labour to over-look one another. Some labour for Honour, some for Wealth, some for Knowledge, and some for Health. The best Christians they are, with *Paul*, In labours more abundant, exercised daily in mortifying the flesh with its affections and lusts, in denying and even crucifying themselves for those sins that crucified Christ; in striving against temptations to sin, and their Spiritual enemies; in suffering affliction, and bearing the Cross. Thus our Life is a succession of Labours as well as Sins, our sins growing with our years, and sorrows with sins, and troubles with sorrows, so that the comforts of this life are rather *Solatia miserorum quam gaudia beatorum*, comforts of those that are miserable, rather than joyes of those that are happy; and therefore we have reason to conclude those happy that die in the Lord, and so rest from their Labours, for such are discharged and free, and that both from sin and the evil consequents thereof. The Papists would have us believe that after death the Souls of men enter into *Purgatory*, there to suffer sorrow and torment for a while, till they be purged and fitted for the region of blis; but they contradict themselves concerning the place, the torments, the tormentors, the extremity of the torments, and the continuance under them: The place some say is in the bottom of the Sea, 'tis a hot fire surely that is not cooled with so much water. Others will have it in *Mount Aetna, Vesuvius*, or some such burning *Mongibels*. Another is so ridiculous as to fancy it in an hill of *Ireland*: the Torments, one will have them to be only by fire, another by fire and water, a third neither by fire nor water, but by

by the violent convulsions of hope and fear. The Tormentors some say they are the Holy Angels, others say they are the very Devils.

The extremity of Pains according to some are as violent as Hell, according to others they are more mild. Their continuance some will have it to be to the end of the world; others about ten years; others during the Popes pleasure, so that if he speak but the word they are free. They likewise contradict Scripture, for that saith, *The blood of Jesus Christ cleanseth us from all sin*, 1 John 1. 7. and if this be so, what need of purging by the fire of Purgatory? That saith, when the Righteous die they enter into peace, and they rest in their beds, *Isai. 57. 2.* And if this be so that they are at peace and rest, then they are Lyars who say they enter into Purgatory-Torments. That saith, *Blessed are the dead which die in the Lord, from henceforth*, that they may rest from their Labours, as it is in the Text; and if this be so, that they are Blessed from the time of their death, and thenceforth rest from their Labours, then surely they never feel the pains of that hot Region; for Blessedness cannot consist with misery, nor rest with trouble, nor reward with punishment. This Text is so clear against it, that (as we are told) a Famous Doctor of the Church of Rome, and one of the Sorbon-Calledge, *Picherellus* by name, did ingeniously confess *St. John* had in these few words put out the fire of Purgatory: *They that die in the Lord rest from their Labours*, they suffer nothing, only they do something, that is, cease not day and night, saying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, Rev. 4.*

8. All that they have to do, is to praise and glorify, adore and enjoy Almighty God, and so to reap the Fruit of their Good Works, for *their Works do follow them.* *Their Works do follow them.*

Operum nomine premium intelligit quod bona opera consequitur, saith a Commentator, by Works he means the reward that follows good Works. By a Metonymic Works are put for their Fruit or Reward; Martyrs for their Sufferings, and Saints and all Holy men for their good Actions shall certainly be rewarded in the Kingdom of Heaven. No man ever served God in vain; Satan himself confess that *Job did not fear God for nought*, Job 1. 4. David assures us, that *in keeping Gods Commandements there is great reward*, Ps. 11. 18. And in another place, that there is verily a reward for the righteous. Solomon tells us, *to him that soweth, righteousness shall be a sure reward*. Prov. 11. 18. St. Paul, that as we must believe that God is, so likewise that he is a rewarder of them that diligently seek him. Heb. 11. 6. Behold, saith Christ, *I come quickly, and my reward is with me*, to give every man according as his Work shall be. Rev. 22. 12. He will render to every man according to his deeds, to them, who by patient continuance in well-doing seek for Glory, and Honor, and Immortality, Eternal life. Rom. 2. 7. He will reward our Good Works, not for your own worth, as if they merited any thing at his hands, but for his meer mercy, and because he delights to be gracious. We cannot merit a reward, for we his poor Creatures cannot possibly oblige our Great Creator, and therefore we are taught, even when we have done the best that we can, to call our selves Unpro-

Unprofitable Servants; our Works are not so much beneficial to him as to our selves; his perfections are never the more, only our gain is the greater. Besides there is no proportion between the Reward and Work, his Reward being infinite and perfect, our Works finite and imperfect; and therefore we are to reckon that neither the sufferings nor the actions of this present life, are worthy to be compared to the glory that shall be revealed in us, and to the recompence of reward that shall be received by us. The Holy Ghost in Scripture ascribes all to Free-Grace and Mercy, *Remember me, O my God, according to my good Deeds, according to the greatness of thy mercy* was the Prayer of good *Nehemiah*. The Prophet *Hosea* speaks of sowing in *righteousness*, and reaping in *mercy*; and the Apostle *St. Paul*, that the gift of God is *Eternal life through Jesus our Lord*. Eternal life is not gotten by Works and Merits, but by Grace and Mercy; in that God is pleased in Christ to accept and reward them. But though they do not merit the reward of Eternal life, yet are they required by God as the means and way to obtain it, he having promised for Christ sake to accept of them, and reward us for them. We are engaged and encouraged to perform them because they are the end of our Justification; for we are justified by Christ, that we become zealous of Good Works, walk in newness of life, and so obtain a *Crown of Righteousness* in the world to come: And they are a signe and evidence of a true saving Faith, for if we believe Salvation is to be attained by Obedience and Good Works, we cannot well imagine any thing less than the doing of them
should

should serve our turn. True Faith can no more be without Good Works, than the Sun without light, or the Fire without heat; shew we then our Faith by our Works, *always abounding in the work of the Lord*, for our labour will not be in vain being our works will follow us.

So much of this Text of Scripture. Now of the Text of Nature; a Text dead indeed in the Letter, but alive in the Spirit; and well may he become our Text who was himself a Living Sermon, for his life was truly Doctrinal, he *living in the Lord*, and his death a good Application, he *dying in the Lord*.

As for his life it was according to the designe of the Gospel, and the character of a true Christian, for it was sober, righteous, and godly.

His Sobriety appeared in all his deportment in his personal and private capacity.

He was a man exceeding humble, notwithstanding the great temptations he had to be Proud, both upon the account of Birth and Fortune; he was (it is well known) of an Antient and Honourable Family; and he had, Providence so ordering it, a large and plentiful Estate, and to use the words of the Psalmist, his Lot fell into a good ground, yea he had a goodly Heritage; notwithstanding he was so Great in the eye of the world, that he was little in his own, he was so humble and lowly. He was likewise very discreet and reserved, not apt to be familiar with every one; and with whom he was so, it was not suddenly, but after he understood them and their humor: He was a man of few words, but they were wise, and to the purpose: He observed

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with *Solomon*, that in many words there wanteth not sin and folly, and that he ~~that~~ *that refraineth his lips is wise*: He knew how to govern his Tongue and his Passion, for he kept both from all extravagancy: His calmness and moderation of Affection was very remarkable, though he knew how to be angry, yet he seldom practiced it, for he so ruled his passion that it was a hard matter to discover any in him.

Chastity (a rare Virtue indeed in this Debauched Age, wherein many take a pride in sin that they may be of the fashion, adventuring to take Crimes upon Trust, and to perish by Credit) this rare virtue of Chastity was conspicuous in him. And so was *Temperance*, his moderation in this Point is well known unto all men, how free he was from all Excess.

His *Righteousness* appeared in his Dealing and Carriage towards man, giving every one his due. He was a Loyal, Faithful, Obedient Subject to the King, whom he served in the Office of a Magistrate, and a Souldier, as a Justice of Peace and a Deputy-Lieutenant; he thought nothing too much either to do or give for his Sovereign, being always ready to serve him in Person and Goods. And as he served his King, so he served his Country willingly, truly, and faithfully: I may say of him as a *Roman* Historian does of another, he was *Vir bonus, & Reipublica necessarius*, a good man and necessary in the Common-wealth. His practice was according to his Office to do justice. The cause which he knew not he searched out, and when it lay in darkness, his strict and Impartial examination often brought it to light

fight, and then did truth and justice meet. How many were beholding to him for justice? how many for Counsel? how many for peace? for partly by counsel, and partly by authority he reconciled many differences, and prevented more: his deportment in his Office was grave and something severe to discountenance and awe unruly people; but his carriage at other times was sweet and affable. He was not like *Nabal*, that was so proud and churlish, that a man could not speak unto him; no he despised no man, but would speak to the meanest, and hear the meanest speak to him again. Access to his person was easie, for though his condition were High, yet he was not apt to over-look his Neighbours. He was a good Common-wealths man, improving his Estate, and maintaining divers other mens, by keeping them at constant work all the year. As for his charity to the Poor, though some perhaps suspected it, because he joyned with others in putting the Law in execution against Vagabonds and wandring Beggars, there was a mistake in it; he had charity for the Poor, though not for Beggars. There is a difference put between these by the Law of *Moses*, by the Gospel of Christ, and by the Laws of most Nations. God in the Law ordered, *that there should be no beggar among his people Israel*, and yet he sayd, *that the poor should never cease out of the Land*: The distinction between them is this; *Mendicus est qui Publice Stipem petit, Pauper qui non potest se sustentare, &c.* a Beggar is one that publickly seeks for Relief, wandring about, betaking himself to no calling, when he is able to follow one, but making a Trade and Profession of Begging.

Begging. A Poor man is one that cannot maintain himself and his Family, either because through some Infirmary he cannot work, or else because his charge is greater than his Labour can maintain : As for the first sort, vagrant Beggars, the Law saith, *there shall be none among you* ; and the Gospel, that *if they will not work, neither should they eat*; and the Law of the Land, that they are to be punished, and made to work. As for the last, the Poor properly so called, both Law and Gospel, and all civilized Nations require provision to be made; and for such as these the Worthy person I am speaking of had charity and alms, all such were Relieved at his doors, and seldom went away empty. From his charity I pass to his hospitality, of which (having greater things to acquaint you with) I shall only say this, that to those who came unto him, his Table was free, his Provision plentiful, and his welcome hearty : As for his own Family, he was to his Lady a most loving Husband, to his Children a tender Father, and to his Servants a mild Master : But that which was most commendable in him, was his piety towards God : He had an honour, reverence, and respect for the name, worship, and service of Almighty God : He was never heard to take Gods name in vain, or curse or swear : He was a true worshipper of God, and that both in publick and private : He loved the House of God, and for a testimony hereof, he bestowed the adorning of his *Chancel*, and an augmentation to the Vicaridge : The beautifying of this part of the House of God was a work commendable in it self, more for the time, in that he did it before he repaired his own

House; but most of all for the manner, in that he did it without vain-glory, or hope of praise from men, keeping what he bestowed upon it very private, and so doing his work in secret, for which we hope his Heavenly Father will reward him openly in the sight of Saints and Angels. And for an Augmentation to this Vicaridge, he hath given, and settled by Will the Tythes of two Townships in this Parish, viz. *Lady Holton*, and *Aill Holton*, which after the expiration of one Life, by which they are at present held from the Church, will return to the Church again. His love to the Church and Service of God will further appear in his constant and commonly early coming to it, and in the reverence and devotion exprest by him there; when-ever he came into it, he fell upon his knees, and made a private prayer; afterwards he joyned with the Congregation in the Publick, conforming himself all along to the Service and Ceremonies of the Church of *England*: he was a constant Guest at the Lords Table, to which he bare such a reverence, that during his stay in the Church, he seldom or never turned his back towards it, but according to the practice of Antiquity worshipped looking towards the East and the Altar. As for his private Worship, without question it was dayly and devout: Besides the Common-prayer in his Family, he used private in his Clofet. And as for reading of the Holy Scripture, it was his daily delight and practice; he read three Chapters every day, and the whole Bible every Year; this course he began at Eighteen years of Age, and continued till his death, when he was about Forty-seven, so that computing the time, it will

will be found he read the Bible over nine and twenty times; he began to *remember his Creator in the dayes of his youth*, even then he devoted himself to his Service, and his First-Fruits being holy, it was a token that his whole life would be Holy, and so it was, for as he began it holily, so he ended it holily. In the beginning of his last sickness he grew apprehensive that his end was nigh, and so began to put things in order against the time: He made his Will, and settled his worldly affairs; nor was he unmindful of the concerns of his Soul, for besides his own Prayers, he desired those of the Congregation. He sent for me, and desired me to give him the Sacrament, which I did the morning before he Died, and he received it with an hearty Devotion, saying unto me when I gave him the Cup, O here is the best Cordial. He confessed his Faith before me, and his sin before God, and he desired Gods pardon, and the Churches absolution, both which I trust he had. After this his Sickness increased, Nature decayed, and he dyed of a Feaver, a fiery Disease, which we hope proved to him like *Elia's* fiery Chariot that conveyed him up to Heaven. To which place of Rest and Bliss God bring us all for the Sake of his Son Jesus Christ our Lord. *Amen.*

F I N I S.
